

# Parasha 50: Ki Tavo (When You Come In) D'varim/Deuteronomy 26:1-29:8 (9)

\*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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In this week's parasha we have just about come to the end of Moshe's 'speech'. Almost the entire sefer/book of D'varim/Deuteronomy has been about this 'speech'. Just as a means of review, let's take a look at our outline of this speech. This will help keep us acclimated to where we are.

- 1) The Introduction- Chapters 1-4
- 2) The Main Body- Chapters 5-26
- 3) The ReNewed Covenant- Chapters 27-28
- 4) The Call To Repentance- Chapters 29-30

In this week's Torah parasha, Moshe is providing Yisrael with some of the last mitzvot/commandments which they are to carry over into The Land. In fact, the 'last commandment' is given to us at the end of chapter 26. It reads,

*“This day Hashem Eloheicha [YHWH your Mighty One] hath commanded thee to do these chukkim [ordinances] and mishpatim [judgments]; thou shalt therefore be shomer [guard/watch] over and do them with kol levavecha [all of your heart], and with kol nafshecha [all of your soul].*

*Thou hast distinguished Hashem [YHWH] this day to be thy Elohim [Mighty One], and to walk in His ways, and to be shomer [guard/watch] over His chukkim [ordinances], and His mitzvot [commandments], and His mishpatim [judgments], and to give heed unto His voice;*

*And Hashem [YHWH] hath distinguished thee today to be His Am Segullah (treasured people), as He hath promised thee, and that thou shouldst be shomer [guard/watch] over all His mitzvot [commandments];*

*And to set thee high above kol HaGoyim [all The Nations] which He hath made, in tehillah (praise), and in shem [name], and in tiferet [glory]; and that thou mayest be an Am Kadosh [Holy People] unto Hashem Eloheicha [YHWH your Mighty One], as He hath spoken.”*

*(D'varim/Deuteronomy 26:16-19 OJB- definitions mine)*

It is by Yisrael's 'faithfulness to guard and watch over' YHWH's Torah, that they are to 'declare' Him to be their Mighty One. Their 'actions of obeying the Torah with all of their heart and soul' shows their 'devotion' to YHWH alone. In turn, YHWH will 'declare' Yisrael to be His 'Am Segulah/Treasured People'. This is the 'identifying mark' of those who claim to be YHWH's holy people. This people [us], Yisrael, will be set above ALL THE NATIONS. Their [our] devotion, will 'cause the nations' to praise, exalt their [our] name and 'give glory to YHWH'. Yisrael is YHWH's 'prophetic instrument' by which He is working to accomplish His eternal purpose. There is no other!

## Possession And Retaining The Land

As we begin our study this week, let me 'refresh our minds' to a comment I made in last week's parasha. Last week's parasha title was כִּי תֵצֵא - 'Ki Tetze'. This week's title is כִּי תָבוֹא - 'Ki

Tavo'. Now, the word כִּי [yod-kaf- read left to right] 'ki', as we learned last week provides some very interesting 'conditions' when used. Here is last week's quote.

**'When 'ki' is used in Hebrew, it can have a variety of different meanings. It can mean 'that, this or so that, because, or since'. This is only to name a few. But, when 'ki' is used to denote 'time', such as the words 'when or then', there is also an implied 'if' involved. It would be sort of like saying, 'when, and if you go out', then that going out WILL result in these things happening. This is why 'Ki Tetze' is used here in the opening sentence of our parasha this week.'**

With the above in mind, 'let us retain that understanding' in the use of the word 'ki' in this week's parasha title. As we have seen, when 'ki' is used to denote 'time', there is an 'implied if' that is to be understood. Why? Let me provide a quote from a Jewish Rabbi who writes a statement concerning this,

*'The word 'ki' in Hebrew has a number of meanings. The meaning most often used is 'if'. However, it also means 'when' as expressed here in the first word of this week's parsha. But Hebrew is a many layered, and many faceted language. Sparse in vocabulary – English has almost TEN TIMES as many words as does Hebrew – it is nevertheless, very rich in meaning and nuance. So, that the Hebrew word, when used in a certain sense still retains certain aspects of its alternate meanings that apply to other forms, and grammatical structures. So, even though the word 'ki' that appears here in our parsha clearly means 'when', it nevertheless retains within it, a shade of meaning that can be understood as meaning 'if'. The Torah means to imply to us **THAT LIVING IN THE LAND OF ISRAEL IS NO SURE THING FOR THE JEWISH PEOPLE**. In case the nuance of the word 'ki' was not sufficient to drive that message home to us, the parsha is distinguished by its long, and bitterly detailed 'tochacha' ['rebuke or reproof'- D'varim/Deuteronomy 28:14-46] which shows us the truly tenuous hold we have on this land. **THE LAND OF ISRAEL IS ACQUIRED THROUGH PAIN AND SACRIFICE**, the rabbis taught us. **IT IS A DIFFICULT LAND TO ACQUIRE, AND IT IS A DIFFICULT LAND TO HANG ON TO**. The rabbis also taught us, that **TORAH KNOWLEDGE IS AS DIFFICULT TO ACQUIRE AS VESSELS OF GOLD AND IS AS EASY TO LOSE AS FRAGILE CRYSTAL**. The same general idea can be applied to the Land of Israel, as far as the Jewish people is concerned.'* (Quote from Orthodox Rabbi Berel Wein, [www.rabbiwein.com](http://www.rabbiwein.com); Director of The Destiny Foundation- Weekly Parasha- **emphasis mine**)

The key to 'possession and retaining' of the physical Land of Yisrael's nachalah/inheritance is, **OBEDIENCE TO THE COMMANDMENTS OF TORAH**. As we stated in last week's parasha, the 'nachalah/inheritance' of The Land would be realized through 'conflict'. However, entrance into The Land is **NOT A GUARANTEE** that 'continued possession' of that Land is by default. That's the whole purpose in learning to 'shomer/guard/watch over/to keep' YHWH's 'commandments/instructions' in His Torah. Keeping of YHWH's mitzvot/commandments provides an 'essence of union' with the Almighty. It is why YHWH went to such detail 'listing the consequences' of sinful disobedience known as the 'Tochacha' or the 'Rebuke or Reproof'. We will look more in-depth in our present parasha. It took less than 13 verses to list the 'blessings of obedience'. It took **53 VERSES** to describe the 'curses'! Beloved, I have said it many times, if we truly understood what sin is and its consequences, we would stay far, far away. Our inheritance through Mashiaich is 'two-fold'. It is 'inward and spiritual'. Yet, it is also 'outward and physical'. Securing both are 'predicated upon obedience'. Here is a 'Torah principle' that bears repeating: **OBEDIENCE BRINGS THE BLESSING**.

# The First Fruits Of The Land And The Tithe

**\*\*[The following two sections of our parasha, is for information on the ‘principle of the tithe’. It should be used as a reference to acquaint us with this principle, which will be restored in practice within the Millennial Kingdom. When our blessed Adon/Lord Yeshua fully assumes His role as M’lekh/King and the restoration of the Whole House of Yisrael is complete, then the Torah will be kept in its fullness. This ‘principle of the tithe’ is very controversial at present. The church of Christendom’s abuse of the practice of the tithe and its removal from its true Hebraic setting, has resulted in a distortion of YHWH’s true application of this principle. Regardless, the ‘principle of the tithe’ remains valid. The tithe is an eternal principle! However, there is a ‘practical application’ of this principle that can and should be practiced today by all who claim to be Yisraelites in this restoration.**

*“And it shall be, when thou art come in unto ha’aretz [the land] which Hashem Eloheicha [YHWH your Mighty One] giveth thee for a nachalah [inheritance], and possessest it, and dwellest therein,*

*That thou shalt take of the reshit kol pri ha’adamah [first of all the fruit of the land] which thou shalt bring of thy land that Hashem Eloheicha [YHWH your Mighty One] giveth thee, and shalt put it in a basket, and shalt go unto the place which Hashem Eloheicha [YHWH your Mighty One] shall choose to place Shmo [His Name] there.” (D’varim/Deuteronomy 26:1-2 OJB- definitions mine)*

YHWH’s ‘first instruction’ about The Land once Yisrael has entered and begun to ‘reap a harvest’ from their planting is: **TO TITHE**. Why? The ‘tithe’ is an interesting concept. In the ‘Hebraic understanding’, it is more involved than the ‘one tithe’ most of the church of Christendom propagates. While the meaning of the tithe is ‘tenth’, it is the ‘why and how YHWH instructed the tithing to be done that is also of equal importance’.

First the ‘why’. It is a ‘standard mindset’ of our orthodox brother Yehudah/Judah that the ‘commandments of the Torah’ are to be kept with ‘simcha/joy’. In fact, we are told, that the ‘reason the curses will come’ upon Yisrael is...

**“Because thou SERVEDST NOT HASHEM ELOHEICHA [YHWH YOUR MIGHTY ONE] WITH SIMCHAH [JOY], AND WITH GLADNESS OF HEART, BECAUSE OF THE ABUNDANCE OF ALL THINGS;**

*Therefore, shalt thou serve thine enemies which Hashem [YHWH] shall send against thee, in ra’av (hunger, famine), and in tzama (thirst), and in eirom (nakedness), and in choser (want) of all things; and He shall put an ol barzel (yoke of iron) upon thy tzavvar (neck), until He hath made thee shmad [consumed/destroyed].” (D’varim/Deuteronomy 28:47-48 OJB- emphasis/definitions mine)*

Please notice what the Torah **DOES NOT** say, the reason the curses will befall those who disobey the commandments **IS NOT** ‘merely for their sinful disobedience’. It is because **THEY DID NOT DO YHWH’S COMMANDMENTS WITH JOY!** He was not served with **GLADNESS OF HEART**. How can that be? Because He is our עֲזָרָה [heh-resh-zayin-ayin- read right to left]/EZRA... **OUR HELP!** We do not simply trust in some ‘wheel of fortune’ that rewards us because of a measure of good we do. YHWH our Mighty One is **EL SHADDAI... EL ALMIGHTY**. He is **THE** source. When we ‘make the choice’ to serve Him from a ‘heart of passion’ **\*\*[‘kavanah/intention’ in Hebrew]** by ‘keeping His Torah’, **THEN** He will give us the ‘desires of our heart’.

*“Delight thyself also in Hashem [YHWH], and He will give thee the desires of thine lev [heart].” (Tehillim/Psalms 37:4 OJB- emphasis/definitions mine)*

We don't serve Him for 'things'. **WE SERVE HIM FOR HIM!** In return for giving Him our heart, He supplies our every need. I remember when I was in the 'church system' as both a believer and a pastor, I was all about faith. I wanted the blessing. Faith, I was taught, is the key. So, I bought books on faith, tapes on faith. I went to meetings where faith was taught and preached. I confessed I had 'mountain moving faith'. In YHWH's mercies, I was blessed in many ways but, 'something' was still missing. I didn't realize what it was until years later, when YHWH opened my eyes to the Hebraic and the 'restoration of the Whole House of Yisrael'. I will never forget the utter joy I had when I saw the following promise through 'Hebraic eyes'...

*“And it shall come to pass, if thou shalt give heed DILIGENTLY unto the voice of Hashem Eloheicha [YHWH your Mighty One], to be SHOMER [GUARD] and TO DO ALL His mitzvot [commandments] which I command thee today, that Hashem Eloheicha [YHWH your Mighty One] WILL SET THEE ON HIGH ABOVE KOL GOYEI HA'ARETZ [ALL THE NATIONS OF THE EARTH];*

*And all these berakhot [blessings] SHALL COME ON THEE, AND OVERTAKE THEE, if thou shalt give heed unto the voice of Hashem Eloheicha [YHWH your Mighty One].”*

*(D'varim/Deuteronomy 28:1-2 OJB- emphasis/definitions mine)*

These verses are from our present Torah parasha. Did you get that? Oh, I read it before. I confessed it often. I thought I knew what it meant, but I was clueless. I interpreted it through the 'blinded eyes' of a faith that **REJECTED YHWH'S TORAH!** It doesn't merely say that the 'blessing will overtake you' **BECAUSE** you have faith. It doesn't say that the 'blessing will overtake you' **BECAUSE** you 'believe the promises of YHWH'. It doesn't even say that the 'blessing will overtake you' **BECAUSE** you believe and confess YHWH's Word! It says, that the 'blessing will overtake you', **BECAUSE** you have **CHOSEN TO LISTEN** **\*\*[which hebraically means, to HEAR and DO]** YHWH's voice! **YOU ARE TO DO ALL HIS COMMANDMENTS.** Yes, I believe that because of our Adon/Lord Yeshua's 'redemptive work', His death, burial and resurrection, **ALL** the Scriptures are **ALL** YHWH's Word. (**B'reshet/Genesis to Hitgalut/Revelation**) However, the **ROOT OF ALL SCRIPTURE** is the **FIRST FIVE BOOKS** of our Bible... **THE TORAH PROPER! ALL SCRIPTURE MUST ANSWER BACK TO IT!**

To 'keep the Torah' means this: I keep Torah for 'one reason and one reason only'. **IT TEACHES ME HOW TO WORSHIP YHWH IN SPIRIT AND IN TRUTH! (Yochanon/John 4:23) IT TEACHES ME HOW TO BE INTIMATE AND PASSIONATE WITH HIM IN TRUE HOLINESS. IT TEACHES ME HOW TO BE FAITHFUL AND TRUE TO HIM.** To have no other mighty ones before Him. I am not focusing on the 'blessing' first. **NO! I AM FOCUSING ON THE BLESSER!** He gives me joy. He gives me shalom/peace. The 'blessing' is **NOT** what 'defines my relationship' with Him. But, **WHEN I TREASURE HIM ABOVE ALL THINGS, HE WILL TREASURE ME BEFORE ALL PEOPLE.** Baruch HaShem YHWH! One reason we struggle so much in our faith is because we **DON'T DO** what our Master Yeshua told us.

*“For if you were having emunah [trusting faithfulness] in Moshe, you would have had emunah [trusting faithfulness] in me, for he [Moshe] himself wrote concerning me [Yeshua].”*  
*(Yochanon/John 5:46- OJB- emphasis/definitions mine)*

**JOY IS THE TRUE MARK OF THOSE WHO KEEP YHWH'S TORAH.** They who believe Moshe, will believe our Adon/Lord Yeshua. When we lose that joy, then it won't be long till our

heart loses its *'trusting faithfulness'* and sin is waiting close at hand. **BLESSINGS ARE FOR A MOMENT. YHWH IS ETERNAL. AMEIN!**

Here is another reason for the tithe. It *'rectifies'* (**elevates, lifts up**) the sins of our father's failure when they said, *'We cannot not go into The Land'*. They had the fruit which they brought back. It proved that what YHWH had promised was true. It was an *'eret zavat cholov u'devash/a land flowing with milk and honey'*. It was there for all to see, but in spite of that they still refused to believe YHWH's promise. In their **FAITHLESSNESS** by the *'words of their own mouths'* saying, *'we can't go in'*, almost an entire generation was lost! The tithe brings the **FIRST** of the harvest to YHWH and *'presents it to Him'* in praise for His faithfulness. That act of *'faithful obedience'* brings *'tikkun/rectification'*, literally *'repair'* to that terrible event. YHWH even gives us the very words to say when we bring the tithe, the *'bikkurim/first fruits'* before Him.

*"And thou shalt go unto the kohen [priest] that shall be in those yamim [days], and say unto him, I declare today unto Hashem Eloheicha [YHWH your Mighty One], that I am come unto the country which Hashem [YHWH] swore unto Avoteinu [my Fathers] to give us.*

*And the kohen [priest] shall take the basket out of thine hand, and set it down before the mizbe'ach [altar] of Hashem Eloheicha [YHWH your Mighty One].*

*And thou shalt speak and say before Hashem Eloheicha [YHWH your Mighty One], An Aramean ready to perish was Avi [my Father], and he went down into Mitzrayim [Egypt], and sojourned there with a few, and became there a nation, great, mighty, and populous;*

*And the Egyptians mistreated us, and afflicted us, and laid upon us avodah kashah (hard labor);*

*And when we cried unto Hashem Elohei Avoteinu [YHWH our Mighty One our Father], Hashem [YHWH] heard our voice, and looked on our affliction, and our labor, and our oppression;*

*And Hashem [YHWH] brought us forth out of Mitzrayim [Egypt] with a yad chazakah [strong hand], and with an outstretched zero'a [arm], and with great awesomeness, and with otot [signs], and with mofetim [wonders];*

*And He hath brought us into this place, and hath given us this land, even an eretz zavat cholov udevash [land flowing with milk and honey]*

*And now, hinei [behold], I have brought the reshit pri ha'adamah (firstfruits of the fruit of the land), which Thou, Hashem [YHWH], hast given me. And thou shalt set it before Hashem Eloheicha [YHWH your Mighty One],*

*and worship before Hashem Eloheicha [YHWH your Mighty One]; And thou shalt rejoice in kol hatov [all the good] which Hashem Eloheicha [YHWH your Mighty One] hath given unto thee, and unto thine bais, thou, and the Levi, and the ger [stranger] that is among you."*

*(D'varim/Deuteronomy 26:2-11 OJB- definitions mine)*

Many of you who have celebrated the *'Mo'ed/Appointed Time'* of Pesach/Passover will recognize this passage. It is from the *'Maggid'* portion of the *'Haggadah/The Telling'* which is read during the *'celebration of the Pesach Seder'*. The *'first fruits are brought to the place'* where YHWH will *'set His Name'*, where the Mishkan/Tabernacle is. Praise is offered to YHWH for the *'blessing of the harvest'* which is just as He promised it would be. Worship is offered to YHWH for His goodness. Those who bring the basket are to rejoice as the kohen/priest offers the *'bikkurim/first fruits'* to YHWH.

## **The Ma'aserot/Tithes That Are To Be Offered**

Most of us who have come through the church of Christendom are only familiar with one aspect of the tithe. Here in our parasha there are at least *'four different tithes'* and other *'forms of giving'*

to different groups and individuals. The one other 'ma'aser/tithe' not mentioned is the one we are most familiar with. We will look at these briefly to help us gain a better understanding of what it means to 'tithe according to Torah' when Yisrael came into The Land.

The 'Peah, Leket and Shik'chah'- these three Hebrew words are used to denote 'remainders of a harvested crop' left in the field for the poor. These instructions preceded the harvesting of the fields.

- 1.) **Peah** means 'edge'. It has to do with the Torah's instruction of 'designating a corner of a field' that was 'not harvested on purpose'. It was left so the poor might come and find food to eat.
- 2.) **Leket** means 'gleanings'. It is the 'fruit that is dropped while harvesting'. If dropped, Yisrael was instructed **NOT** to pick it up. It was left for those who were needy to find and take home.
- 3.) **Shik'chah** means 'forgotten'. This has to do with 'bundles that were dropped' while removing and transporting the harvest from a field. These 'bundles that dropped' were to be left as 'forgotten to be found by the poor'. Again, you can see YHWH's concern for those who are less fortunate. Those who 'follow His instructions' are said in the 'Hebraic mindset' to have a 'good eye'. Those who do not, are said to have an 'evil eye'. We are exhorted in the sefer/book of Mishle/Proverbs,

***“He that hath compassion on the dal (poor) lendeth unto Hashem [YHWH]; and for his benefits He will repay him.” (Mishle/Proverbs 19:17 OJB- definitions mine)***

**Ma'aser Behemah**- this tithe was of the cattle. Those who owned these animals were called upon to tithe 1/10th of their number. They were to be brought to the Mishkan/Tabernacle and later to the Heikhal/Temple to be offered as 'korbanot' to YHWH.

**Ma'aser Rishon**- this is what is known as the 'First Tithe'. Most of Yisrael's commerce consisted of agriculture, especially during their initial possession of The Land. It was given specifically to the Levi'im/Levites who owned no land themselves. It was provided to meet their needs, since their livelihood was spent serving YHWH. Later, when once in The Land, they continued in service to YHWH. The kohanim/priests, sons of Aharon, who were Levi'im served at the Heikhal/Temple. The regular Levi'im, sons of Levi (**non-kohanim/priests**), also settled in Yisrael among the tribes as they began to possess The Land. They taught the Torah in the cities there. This tithe was their 'regular source of income'.

**Ma'aser Sheni**- this is the 'Second Tithe'. This was an 'additional tithe' that was separated from the 'First Tithe'. It was given during the 2nd, 4th and 5th years of the seven year 'Sh'mittah cycle'. It was taken to the Mishkan/Tabernacle and later to the Heikhal/Temple, when once Yisrael had settled in The Land. This tithe was taken and eaten in celebration first at Shiloh, and later at Yerushalayim/Jerusalem. If the distance was too far to bring the tithe, then it could be sold for money and used to buy food upon once arriving at the designated city.

**Ma'aser Ani**- this is the 'Third Tithe' and it was set aside in the 3rd and 6th years for the Levi'im/Levites, the poor, strangers, the widows and the orphan.

**Ma'aser Kesafim**- this is the tithe that most are familiar with. This is the tithe on 'monetary income'. It is 'separate from the tithe on agriculture and cattle'. All income from any source was subject to the 'ma'aser/tithe'. It was meant to develop a 'strong sense of trusting faithfulness' in YHWH's promise to provide. **HE WAS THE ONE WHO SUPPLIED YISRAEL'S EVERY NEED!**

**The Terumah Ma'aser**- the *'Terumah is a tithe of the tithe'* which is given to the Levi'im/Levites. Who, in turn, give a tithe of what they receive to their brothers, the kohenim/priests, who labor at the Mishkan/Tabernacle and later at the Heikhal/Temple.

## Another Look At The Two Mountains

We have already discussed in our earlier Torah parasha *'Re'eh'*, from a couple of weeks ago, the *'two mountains'*: One of *'blessing'* and one of *'curse'*. YHWH instructed Yisrael that having once crossed over into The Land, there was to be *'a solemn ceremony'*. The *'blessings and curses'* were to be *'proclaimed over all of Yisrael'* as they entered The Land of their *'nachalah/inheritance'*. The ceremony was meant to instill more than simply possessing The Land. It was to be **THE PLACE** where Yisrael would *'retain'* The Land by keeping **ALL** of YHWH's *'mitzvot/commandments'*. By their *'trusting faithfulness'* to YHWH in the tithe, they would experience **ALL** of His blessings. He would receive **ALL** the glory as *'El Shaddai'*, **THE** Mighty One from Whom flowed **ALL** their needs being supplied. The whole experience of the *'two mountains and the ceremony'* was to *'indelibly imprint'* the seriousness of their **DOING WITH ALL** their hearts and souls **ALL** that YHWH instructed. To *'follow through with obedience'* meant, *'possessing their inheritance'*. In turn, having YHWH *'dwell with them in their midst and for them'*. Yisrael was to be *'set on high before ALL the nations of the earth'*. To succumb to disobedience would mean cursing. It meant to have YHWH's judgment fall. Yisrael would be forcibly removed from The Land, like the seven nations before them. They would be *'scattered among all the nations'*. The nations would look in disbelief at their sorrow and suffering. The Torah declares that *'obedience brings the blessing'*. Disobedience the *'curse'*. The whole ceremony was to inexplicably make known: **YHWH IS AS COMMITTED TO THE CURSE AS HE IS TO THE BLESSING!**

We saw in our parasha *'Re'eh'* that YHWH already gave a *'glimpse into the future'* of Yisrael's experience in The Land. Mt. Gerizim/Mt. of Blessing... Mt. Eibal the Mount of Curse. Each depicting their relationship to its moniker. One interesting thing that was revealed was, the *'mystery hidden in the name'* of Mt. Gerizim, the Mount of Blessing.

The word for *'blessing'* in Hebrew is *'bracha'*. So, you would expect the name of the *'Mt. of Blessing'* to be *'Mt. Bracha'*, but the name is Mt. Gerizim. The name means, *'cutting off or those cut off'*. So, the *'Mt. of Blessing'* is actually named the *'Mount Of Those Cut Off'*. How awesome is our YHWH! In His foreknowledge, He knew our future experience that we would be *'scattered and cut off'* for our failure to honor His Torah. Yet, He predetermined that even through this, He would use those events to bless us. In *'that future day'*, He would bring us back to The Land. Beloved, we are living in **YOM HAHU... THAT DAY!**

These are the words of YHWH through Moshe concerning what was to be done during the ceremony.

*“And Moshe with the zekenim [elders] of Yisroel commanded the people, saying, Be shomer [guard/watch] over all the mitzvot [commandments] which I command you today. And it shall be on the yom [day] when ye shall pass over Yarden [Jordan] unto Ha'Aretz [The Land] which Hashem Eloheicha [YHWH your Mighty One] giveth thee, that thou shalt set thee up avanim gedolot [great stones], and plaster them with plaster; And thou shalt write upon them kol divrei hatorah hazot [all the words of this torah], when thou art passed over, that thou mayest go in unto Ha'Aretz [The Land] which Hashem Eloheicha [YHWH your Mighty One] giveth thee, Eretz zavat cholov udevash [a land flowing with milk and honey]; as Hashem Elohei Avoteicha [YHWH the Mighty One of your Fathers] hath promised thee.” (D'varim/Deuteronomy 27:1-3 OJB- definitions mine)*

Yisrael was to take twelve stones and plaster them. Then, they were to write upon them the words of the Torah. It was to be done as a *'remembrance'* so they might *'physically see'* the two mountains and the stones. Also, that they would always *'keep upon their heart'* the faithfulness of

YHWH. He had *'kept His promise'* to bring them into The Land that flows with milk and honey. **YHWH NE'EMAN V'RACHAMAN ATAH... YHWH, FAITHFUL AND TRUE IS HE. AMEIN!**

## The Altar Of Uncut Stones

*“And there shalt thou build a mizbe'ach [altar] unto Hashem Eloheicha [YHWH your Mighty One], a mizbe'ach [altar] of avanim [stones]; thou shalt not use any barzel (iron [tool]) upon them.*

*Thou shalt build the mizbe'ach [altar] of Hashem Eloheicha [YHWH your Mighty One] of avanim shleimot (uncut stones); and thou shalt offer olot [burnt ascension korbanot] thereon unto Hashem Eloheicha [YHWH your Mighty One];” (D'varim/Deuteronomy 27:5-6 OJB-definitions mine)*

YHWH gives instructions to Yisrael for the building of the Mizbe'ach/Altar for offering the animal korbanot in The Land. They were instructed to use *'uncut stones'*. This echoes YHWH's earlier instructions concerning the making of the Mizbe'ach/Altar in Shemot/Exodus 20:25. The *'cutting of the stones'* was forbidden. Why? Besides the fact that the pagan nations *'used tools of various kinds'* to cut and fashion stones for their altars, there was something more. We learned in the sefer/book of Shemot/Exodus that the Mizbe'ach/Altar made for the Mishkan/Tabernacle was a *'picture of the physical execution stake'* upon which the *'Seh Elohim/Lamb of the Mighty One'*, our blessed Adon/Lord Yeshua was offered. The *'work of our redemption'* was **WHOLLY** the effort of YHWH. There was **NOTHING** of man that could be included. **ALL THE GLORY** *'must belong'* to YHWH and His Son. Therefore, *'no tools of iron'* to facilitate the *'work of man's hands'*. The stones **MUST BE** *'uncut'*, picturing the *'natural beauty and glory of YHWH'*.

## Standing Upon The Mountains

When the ceremony was begun, there were to be six tribes standing on Mt. Gerizim, the Mount of Blessing. Six tribes were then to stand on Mt. Eibal, the Mount of Cursing. The Levi'im/Levites, including the kohenim/priests, stood in between the two mountains. With a loud voice, *'the blessings and the curses'* were announced.

There are *'twelve curses'* that are listed here at the end of chapter 27. All of these curses have something *'very peculiar in common'*. As you read through this list you find a recurring important point. All of these curses are the result of some form of behavior done *'away from human eyes'*. They are either done in *'secret'* or in such a way as to be *'hidden'*. The *'curse'* is what *'reveals the secret sin'*. We all must know *'our whole lives are completely in view'* of YHWH. There is *'nothing hidden'* that will not be revealed.

*“The eynayim [eyes] of Hashem [YHWH] are in kol makom (every place), watching the ra'im [evil] and the tovim [good].” (Mishle/Proverbs 15:3 OJB- Orthodox Jewish Bible)*

After the *'pronouncing of each curse'* all of the people *'were to acknowledge'* what they had heard. They were to respond with a loud voice... **AMEIN!** In reality, what was happening in a sense was



a *'renewal of Mattan HaTorah/Giving of the Torah'*. This was the *'Second Generation'* of Yisrael. They were *'not physically there'* when YHWH originally gave the Torah at Mt. Sinai. As a result of this experience, this *'Second Generation'* had now *'reached the status'* of their avot/fathers and were officially YHWH's holy nation!

It is interesting, that the meaning of *'Amein'* in Hebrew means, *'let it be so'*. The *'First Generation'* when Moshe presented the Torah as a Ketubah/Wedding Agreement, also had *'acknowledged their acceptance'* of YHWH's betrothal by saying... *'As You have spoken, so will we do'*. Both means of acknowledgment *'ratified Yisrael's standing'* as YHWH's holy nation.

*'Amein'* in Hebrew may be seen as an *'acronym'*. The **א** *'alef'*, the **מ** *'mem'* and the **נ** *'nun'* stand for the phrase: *'El Melech Ne'eman/God the Faithful King'*. Brother Judah will quietly recite this just before pronouncing *'The Sh'mah'*.

## The Tochacha: The Rebuke

This next section is what is known in Jewish/Hebraic thought as *'The Tochacha or The Rebuke'*. The first thirteen verses of chapter 28 lists out the *'blessings'* that will come, literally, *'overtake'* those who *'diligently love'* YHWH with all their heart and soul. This love is expressed by **KEEPING** His commandments. However, there are 98 curses expressed in some 53 verses! YHWH goes into *'graphic detail'* about how these curses will be manifest. This list is both heartbreaking and deeply disturbing. If only we understood what sin is? If only we could comprehend its relentless end results? We would reject its every attempt to seduce our heart. Read these verses slowly and let them sink in. YHWH is crying out to all mankind, but especially to those who are His own... Yisrael! These are the results, the *'fruit of our sinfulness'*. YHWH, as a wise Abba, tells us the **WHOLE TRUTH**. The good, the bad and the ugly.

These curses run the gamut of the human condition. Yet, they go even further, beyond what can be expressed even within what is written. The extent of these judgments goes into the *'infinite realms of human sorrow'*. Listen to what is said,

***"Also EVERY choli (sickness), and EVERY makkah (plague), which is NOT WRITTEN in the sefer [book] of this torah, them will Hashem [YHWH] bring upon thee, until thou be shmad [consumed/destroyed]." (D'varim/Deuteronomy 28:61 OJB- emphasis/ definitions mine)***

There is a previous *'tochacha/rebuke'* that YHWH gave to Yisrael earlier in the sefer/book of Vayikra/Leviticus 26:3-46. The difference between that one and the one here in our parasha is interesting. The former, in Vayikra/Leviticus is addressed to Yisrael in the *'first person'*, because the *'emphasis is on YHWH Himself'*. Subsequently, it is addressed in the *'plural'* to Yisrael as a nation. In our present parasha, the emphasis comes, as does most of the Torah, through Moshe and therefore is in the *'third person narrative'*. While it is still YHWH's Word, it is spoken through Moshe as a *'father who warns his children of the impending dread'* that their actions will incur. For this reason, this message here in our parasha is *'delivered in the singular'* so that it is *'meant to be the responsibility'* **OF EACH YISRAELITE THEMSELVES!** The *'tochacha/rebuke'* in Vayikra/Leviticus has consequences that will affect Yisrael as a *'nation'*. The *'tochacha/rebuke'* here in D'varim/Deuteronomy has *'consequences'* for **EACH INDIVIDUAL YISRAELITE**, depending on their *'personal choices and actions'*. There is both a *'corporate and personal'* application of responsibility to YHWH's will expressed to Yisrael in His Torah.

Another interesting fact is, that the judgments listed in Vayikra/Leviticus and here in D'varim/Deuteronomy **ARE EXACTLY DOUBLED!** There are 49 total in the former and 98 in the latter. The reason? The Torah, through the Hebrew, has ways of '*denoting emphasis*'. There is '*no punctuation*' in Hebrew. So, the Hebrew uses what is known as '*intensive expression*' in order to make '*distinctions of majesty and sorrow*'. For instance, even though there is in Hebrew sentence structure the use of '*plural nouns*', it does not mean that the noun is to necessarily be understood as '*plural*'. The '*plurality*' may be meant to convey '*emphasis*'. How do you know? In Hebrew, the way you know that a '*plural noun*' is to be understood as '*plural*', in most instances, is by looking at the '*number of the verb*'. If a '*plural noun is intended to be understood as plural*', then it will be '*accompanied by a plural verb*'. However, if a '*plural noun is of important status*', then the Hebrew will '*signal that*' by using a '*singular verb*'.

This is where the church of Christendom mistakenly defines YHWH as being '*three separate*' Persons. Instead, the Hebrew is **EMPHASIZING YHWH'S GREATNESS** as '*M'lekh HaOlam/King of the Universe*' and uses a '*singular verb with a plural noun*' to denote this to the reader. YHWH is **NOT** '*more than one*' in Person. Instead, the Hebrew is '*attempting to convey*' that He is a **COMPOUND UNIT OF DIVINITY**. Thus, He reveals Himself in **THREE DISTINCT MANIFESTATIONS**. The term in Hebrew is '*kedushah meshuleshet/a threefold measure of holiness*'. All of the '*verbs*' in the first chapter of B'eresheet/Genesis, in reference to YHWH as the '*plural noun*' elohim, are '*singular*'. It is showing the **GREATNESS** of His '*majesty*', **NOT** the '*number of His personage*'. **YHWH IS ONE COMPOUND UNIT OF DIVINITY REVEALED IN THREE DISTINCT MANIFESTATIONS OF HOLINESS!**

So, in our present parasha, the doubling of the '*tochacha/rebuke*' between Vayikra/Leviticus and D'varim/Deuteronomy is meant for this same purpose. It is YHWH's way of saying, '*Listen to My Word spoken through My Servant Moshe. If you refuse to **HEAR AND DO** the words of My Torah, it will end badly, horribly **FOR EACH ONE**. However, each one who **HEARS AND DOES** the words of My Torah **EACH ONE WILL BE BLESSED**. YHWH gets no pleasure out of our suffering. He simply spells out the '*parameters*' in clear terms for us to make our choice.*

***"Don't delude yourselves: no one makes a fool of God! A person reaps what he sows. Those who keep sowing in the field of their old nature, in order to meet its demands, will eventually reap ruin; but those who keep sowing in the field of the Spirit will reap from the Spirit everlasting life."** (Galatians 6:7-8 CJB- Complete Jewish Bible)*

## YHWH's Redemptive Love

***"The Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"** (Galatians 3:13 WOY Word Of Yahweh Bible)*

Beloved, we don't have the space here to cover all that is needed in what I am about to say. My desire is to broach the subject to accomplish '*two basic things*'.

- 1.) To show concisely, what the phrase to be '*Under the Torah/Law*' really means
- 2.) To show how great YHWH's love is for us, that despite what our sinful actions have brought upon us... '*the curse*'; it is YHWH Himself that answers our great need of redemption and restoration

First, the anthem of most of the church of Christendom is: '*Don't put me under the Law*'. In that vein of thought, the Torah is referred to derogatorily as '*Law*'. However, that phrase does not mean what it has been used to mean at all. If not, then what does it mean?

There are two places in the *'Kethuvim HaNotzrim/Messianic Writings'* that tell us clearly that one of the purposes that Torah exists is to *'identify what sin is'*.

***"Everyone who KEEPS SINNING is violating Torah - indeed, sin is violation of Torah..."***  
***(Yochanon Alef/1 John 3:4 CJB- Complete Jewish Bible- emphasis mine)***

And...

***"...for through law [Torah] is a full knowledge of sin."*** (Romans 3:20 Wuest Expanded Translation- ***definition mine***)

So, if Torah is the means by which sin is *'defined and identified'*, then how can the Torah no longer be pertinent? If this is true, then that means *'determining sin'* becomes a *'subjective task'*. If we truly understand the condition of man's heart because of sin's presence, then we **KNOW** how truly absurd such an assumption is! So, what does being *'under the Law (Torah)'* mean?

***"But when the fullness of the time came, God sent forth His Son, born of a woman, born UNDER THE LAW, so that He might redeem those who were UNDER THE LAW, that we might receive the adoption as sons."*** (Galatians 4:4-5 NASB- New American Standard Bible- ***emphasis mine***)

The *'true answer'* to this is coming more into focus. Rav Sha'ul writes that when the *'fullness of time came'* meaning, when the *'proper chronological time for the Mashiach to appear was realized'*, **THEN** our Adon/Lord Yeshua, YHWH *'manifest in the flesh'* appeared. A *'portion'* of YHWH's essence, His Word, came in a *'manifestation of Humanity'*. As a Man, Adon/Lord Yeshua was Himself *'under the Torah'*. This meant, *'He was subject to all of the mitzvot/commandments and chukkot/ordinances'* that **any man** within the *'scope of Torah'* was called upon to keep. This He did completely. He had the *'appearance of sinful flesh'* (**Romans 8:3**), but in truth **HE HAD NO SIN! \*\*[By virtue of His virgin birth. No tainted Adamic blood was passed to Him]** By so doing, Master Yeshua was *'uniquely qualified to redeem'* **ALL** who were *'under the Torah's penalty'* for breaking those commands. The *'penalty of the Torah'* for those who *'transgressed YHWH's instructions'* was to be placed *'under the curses'* associated with those transgressions, and then to die. Now, we can understand Rav Sha'ul's words to the Colossian assembly,

***"Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross."*** (Colossians 2:14 NASB- New American Standard Bible)

Please note what is said. What was nailed to the *'physical execution stake'* of our blessed Master Yeshua? **IT WAS NOT THE TORAH ITSELF!** It was the *'certificate'* that **LISTS ALL** of the *'mitzvot/commandments and chukkot/ordinances'* we were *'guilty of breaking'*. In turn, **THAT CERTIFICATE WAS TAKEN AWAY. IT WAS REMOVED BY HIS BLOOD AND DEATH.** The result? **WE WHO BELIEVE ARE DELIVERED FROM THE CURSES** and are therefore **NO LONGER UNDER** the *'penalty of the Torah'* for our transgressions. **NOW WE LIVE WITH HIM** because He **LIVES** by *'resurrection life and power'*... **SO DO WE!**

Now, we understand what Rav Sha'ul meant by the above verse we opened this section with. Our blessed Adon/Lord Yeshua Himself, by taking on humanity, placed Himself *'under the Torah'*. He became subject to the need to obey its instructions. He also *'became subject to the necessity'* of being judged *'when those instructions were violated'*. He was *'accused'* of doing this, **BUT HE**

**WAS INNOCENT. HE TOOK OUR PLACE** on the *'physical execution stake'* for **OUR TRANSGRESSIONS! HE HIMSELF BECAME A CURSE FOR US!** Here is the **MYSTERY OF GODLINESS**, which Rav Sha'ul wrote about in his letter to Timothy. **(1 Timothy 3:16)** YHWH Himself, who is *'invisible and non-corporeal'*, **MANIFEST** a *'portion of His essence'* in **HUMAN FLESH** as **THE SON**, in order to redeem us! **HE, YHWH, RECONCILED US TO HIMSELF**, through His **OWN MANIFESTATION IN HUMAN FLESH**, as Mashiach His Son. **YHWH'S SHALOM HAS COME!**

*"Which is that YAHWEH was **IN THE MESSIAH**, reconciling the world unto himself..."*  
*(11 Corinthians 5:19a WOY- Word of Yahweh Bible- **emphasis mine**)*

## A Further Revelation

I believe one further moment is needed here. The need for our *'gaining a proper understanding'* of the *'revelation of the Hebraic mindset of the echad/unity'* of the Father and The Son cannot be over emphasized. Again, let us be reminded that the *'Hebraic mindset'* sees **ALL** of YHWH's Being as **ONE COMPLETE WHOLE**. The *'divestment by the church of Christendom'* from its *'Hebraic heritage'* resulted in its becoming a *'fragmentary entity'*. Therefore, as a *'system of religion'* it produces *'fragmentation'* in its adherents. Its theology provides a *'continuous manifestation of this fragmentation'* because the God it worships is *'fragmented'*. The *'Hebraic mindset'* **RESTORES UNITY**. It sees YHWH as **ONE MANIFESTATION** of a *'plurality of divinity'*. You will see this clearly in what we are about to read.

*"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; **And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**"* (Isaiah 9:6 NASB- New American Standard Bible)

Here is the last part of the above verse **\*\*[in the Hebrew Scriptures it is verse 5, instead of verse 6 as in most English bibles]**... Below is the actual Hebrew, its Hebrew transliteration, and last the English...

**שמי פלא יועץ אל גבור אביצור שר שלום** [read right to left]

It transliterates as...

*'shoamu pele yoetz el gibor **abiyad** shar shalom'*

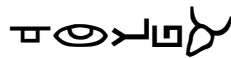
*'...Wonderful Counselor, The Mighty One, Everlasting Father, Prince of Peace'*

The above is the latter portion of our verse. It is the *'prophetic promise'* of the coming of YHWH's Mashiach. He is spoken of as being a **SON**. This **SON** will be *'revealed through the use of four descriptive Titles'* listed above. We haven't the space to look at all four, but I desire to look at the third... *'Everlasting Father'*.

So, this **SON**, among His other roles, will also be called *'Everlasting Father'*. How can this be? If you delve into this, especially on the internet, you will find a myriad of articles with all sort of seemingly plausible suppositions. **THEY ALL FAIL!** Why? Because most have no understanding of how YHWH, through His understanding of the *'Hebraic mindset'*, views this verse. Yet, the *'Hebraic mindset'* has no problem seeing YHWH *'manifesting'* **\*\* (key word)** Himself **SIMULTANEOUSLY** as Father-Son-Spirit of Holiness! That's because the *'Hebraic mindset'* is **NOT** trying to **FORCE** YHWH into the *'confined definition'* of Christian theology to be **A PERSON!** He is literally, a **TRIUNE BEING WHO IS ABLE TO SIMULTANEOUSLY MANIFEST HIS BEING IN THREE DIMENSIONS: FATHER-SON-SPIRIT OF**

**HOLINESS.** The *'Hebraic mindset'* is fully able to embrace this reality **WITHOUT CONTRADICTION!** Christian theology is incapable of harmonizing this fact, because of its fragmented matrix. Philosophical/Theological conjecture is absolutely incapable of understanding this conundrum and exhausts itself between the gamut of atheistic denial and intelligent conjecture... **BOTH FAIL MISERABLY!** The *'Hebraic mindset'* is the only means by which YHWH can make Himself known to the human spirit. With this in mind, let's take a look into a wonderful tool YHWH has provided through what is known as the oldest form of Ancient-Hebrew writing, known as *'Paleo'*.

The 3<sup>rd</sup> Title/Name in our verse from Yeshayahu/Isaiah in English takes two components: *'Everlasting and Father'*. However, in Hebrew (**read right to left**), it takes only **ONE** [highlighted above]: **אביעד**, transliterated as *'abiyad'*. The Hebrew letters are [dalet-ayin-yod-bet-alef- read right to left] Now, by breaking this down using *'Ancient Hebrew'* called *'Paleo'*, it will give us a clear *'pictorial analysis'* of what YHWH is wanting to reveal. (**again, reading right to left**):



- 1.) In the Hebrew AlefBet, א (**alef**)- in the Paleo is א - *'head'*
- 2.) The Hebrew letter ב (**bet**) in Paleo is ב /'house'- Therefore, the *'head of the house'* together אב ... is the *'Father'*
- 3.) The Hebrew letter י (**yod**) in Paleo is י /'arm'... YHWH's *'Mashiach/Messiah'*- His Son... the *'Father's right hand'* (**Tehillim/Psalms 110:1; 118:16**)
- 4.) The Hebrew letter ע (**ayin**) in Paleo is ע /eye, *'eternity/revelation'*
- 5.) Last, is the Hebrew letter ד (**dalet**) in Paleo is the ד /door
- 6.) So, by putting the meanings of the Paleo pictures together you have...

**The *'Father'*, the *'Head of the House'*, is the *'Mashiach/Messiah'* the *'Door to Eternity'*!**

Do you see it? The above shows a very clear analogy. This *'child who is born'* will also become a *'Son who is given'*. He will be called *'Wonderful Counselor, Mighty God, and Prince of Peace'*. Yet, He will also be called *'Everlasting Father'*! **\*\*[Please note- the *'four titles'* of this *'child'*. Why? Because 4 is the NUMBER of the Mashiach in the Hebraic mindset!]** How can this be? YHWH, as a Triune Being, exists in a *'dimension unclassified'* by human/religious definition. Yet in our verse above, YHWH is revealing a wonderful, mysterious ability He is capable of. While He is fully Father, He is also fully Son. While He is all of this, He is also HaRuach HaKodesh/The Spirit of His Holiness. While your brain is struggling with this, let me give you a little comment by an English preacher from Wales. He once asked the following question,

*'Can you put the ocean in a bucket?  
Sure you can... Just knock the bottom out and stick it in the water!'*

Hold on and let that sink in! You'll never come close to comprehending YHWH or the realm He lives in with what's between those two knots on the side of your head! No, as our Adon/Lord Yeshua said to Kefa/Peter, *'...flesh and blood cannot give you this knowledge. Only My Father in heaven!'* (**Matthew 16:17**) YHWH, as a *'Triune Being'* dwells in the *'realm of spirit'*. He is able to *'manifest'* Himself in *'three-measures of holiness/divinity'* **\*\*('kedushah meshuleshet' in Hebrew)** as: Abba/Father, Ben/Son and HaRuach HaKodesh/The Spirit of His Holiness. **\*\*[The key word here again is *'manifestation'*, NOT *'individual person'* as defined by the *'Trinity doctrine of Christian theology'*]** How? That's the *'mystery part'* which can never be fully

explained. Again, the *'Hebraic mindset'* accepts that YHWH, in His *'essence'*, is beyond *'full explanation'*. (**Yeshayahu/Isaiah 55:9**) It accepts what He has *'allowed of Himself'* to be known through His HaRuach HaKodesh/The Spirit of His Holiness. **IT DOESN'T CALL THIS LACK OF UNDERSTANDING CONTRADICTION. IT ACCEPTS IT!** The use of the concept of *'Sod/Secret'* within the concept of the Hebraic mindset is a part of YHWH's **FATHOMLESS GLORY!** Nonetheless, if we have experienced YHWH through the *'dimension of our reborn human spirit'*, then we can see His *'unity'* and worship Him in *'complete trusting faithfulness'* in all His *'manifestations of holiness'*... **\*\*[FATHER-SON-RUACH/SPIRIT]**. One last thing. Look at Yochanon's/John's definition of the *'spirit of anti-mashiach'*.

***"Who is A LIAR at all, if not the person WHO DENIES that Yeshua is the Messiah? Such a person is an anti-Messiah—he is DENYING THE FATHER AND THE SON.***

***EVERYONE WHO DENIES THE SON IS ALSO WITHOUT THE FATHER, but the person who acknowledges the Son has the Father as well."* (Yochanon Alef/1 John 1:22-23 CJB- Complete Jewish Bible [emphasis mine])**

What does it say of a person who is under the *'manifestation of the spirit of anti-mashiach'*? He is not only guilty of *'denying the Son'*... **HE IS ALSO GUILTY OF DENYING THE FATHER TOO!** Why? Because the Father and Son are *'intrinsically connected'*... **ONE IN THEIR ESSENCE! DISTINCT \*\*[NOT SEPARATE - FRAGMENTED]** able to move freely in both *'spiritual as well as physical manifestation'*, yet **ONE** in their **ESSENCE**. Now, look at this,

***"Everyone who runs ahead and does not REMAIN in the torah [instruction] of Rebbe, Melech HaMoshiach [Teacher, King, The Messiah] DOES NOT HAVE HASHEM [YHWH THE FATHER]; the one REMAINING in the torah [instruction] [of Moshiach/Messiah], this one has BOTH HAAV [THE FATHER] AND HABEN [THE SON]." (Yochanon Beit/11 John vs.9 OJB)***

Do you see it? The *'spirit of anti-mashiach'* was being unleashed against the assemblies of the Mashiach/Messiah in the days of Yochanon/John. **\*\*[It is happening today too. Especially within this 'restoration of The Whole House Of Yisrael']** He was the last living of the sh'lichim/apostles remaining at the time. **HE KNEW YHWH'S TANAKH! (Hebrew Scriptures) HE KNEW THE TRUE REVELATION OF THE ESSENTIAL ESSENCE OF BOTH THE FATHER AND THE SON!** Therefore, he instructed those in the assemblies/congregations of Mashiach Yeshua to **TOTALLY REJECT** the extreme error being propagated of denying Adon/Lord Yeshua's Truth. He, as **THE SON**, is the **INTRINSIC MANIFESTATION OF THE FATHER IN HUMAN FLESH** as *'the Mashiach/Messiah'*! You **CANNOT** have **ONE** without **THE OTHER**. It is exactly what we are seeing out of Yeshayahu's/Isaiah's prophecy above when viewed through the pictorial display of the Ancient Paleo Hebrew! **YOCHANON/JOHN KNEW THIS** and used that understanding to expose and overcome the *'spirit of anti-mashiach'* in his day.

## Redemption In Yisrael's Scattering

The words contained in the *'Tochacha/Rebuke'* of D'varim/Deuteronomy 28 are so heart rending and seemingly hopeless. The judgments and curses so devastating. Yet, as we have seen, YHWH *'took it upon Himself'* to set things straight. We certainly never could. Neither could a *'solely human'* Mashiach as those who *'deny our Adon/Lord Yeshua'* as YHWH's *'manifestation of Himself'* in human form... HaBen/The Son do. (**Psalm 49:7**) Baruch HaShem YHWH! Todah Rabah for our blessed *'Seh Elohim/Lamb of the Mighty One'*, Yeshua HaMashiach. The *'demand*

of the Torah for the payment of debt of sin' has been met. Yet, there is so much that still needs to be brought through to 'full redemption'. At the end of chapter 28 we have these words...

***“And Hashem [YHWH] shall scatter thee among kol ha’ammim [all the peoples], from the one end of ha’aretz [the earth] even unto the other; and there thou shalt serve elohim acherim [strange mighty ones], which neither thou nor Avoteicha [your Fathers] have known, even etz va’even. [even of wood and stone]***

***And among these Goyim [Nations] shalt thou find no mano’ach [rest] (see Ruth), neither shall the sole of thy foot have rest; but Hashem [YHWH] shall give thee there a lev rogez (anxious heart), and failing of eyes, and da’avon nefesh (suffering of soul);***

***And thy life shall hang in doubt before thee; and thou shalt fear lailah and yomam [night and day], and shalt have none assurance of thy life” (D’varim/Deuteronomy 28:64-66***

**OJB- definitions mine)**

Our 'personal debt' to sin has been met through our blessed Master Yeshua's 'redemptive work'. However, the "nation of Yisrael" has been 'divided and scattered' throughout ALL the nations of the earth. It too needs 'redemption and tikkun/rectification/repair'. The 'northern/non-Jewish house' of Yisrael, the 'house of Yosef-Ephraim', was taken captive into the multi-cultured nation of Assyria for their chasing after paganism, idolatry and sexual immorality. In time, after numerous generations of captivity, these Yisraelites 'forgot their Hebraic identity'. They took on the 'identities and cultures' of the people groups into which 'they were assimilated'. Eventually, they were 'further scattered out of Assyria' into 'all of the nations of the earth', just as YHWH said would happen. They became the 'outcast nation' of Yisrael. They forgot... YHWH never did! He had a purpose.

The 'southern house' of 'Yehudah/Judah', the 'Jewish house', was also taken captive for their sins into Babylon. After almost 70 years of captivity, a remnant was allowed to return to The Land. They rebuilt the Heikhal/Temple. Re-established their faith in YHWH and worship. But, in 70 C.E./A.D. the sins of Yehudah/Judah brought about the destruction of the 2nd Temple. In 135 C.E./A.D., Rome crushed the 'Bar Kokba rebellion' of the Jews against Rome and they were exiled from The Land. The 'house of Yehudah/Judah' was also 'scattered' just as YHWH had spoken through Moshe. Thus, the 'house of Yehudah/Judah became dispersed among the nations'. Scattered, but unable to find rest, the Jewish, 'southern house', continued in their 'dispersion'. However, unlike those Yisraelites from the 'northern house', they NEVER forgot their heritage. They NEVER lost their identity. Almost 2000 years would pass, but the day came when the 'house of Yehudah/Judah would return to The Land' which YHWH their Mighty One had originally given the 'Whole House of Yisrael'. In 1948, the 'nation of Yisrael', by YHWH's miraculous faithfulness to His promised Word, came back into existence! Still dispersed, 'brother Yehudah/Judah' has been 'making his way home' ever since in Aliyah/Return to The Land. Much of 'Yehudah/Judah' is still in 'galut/exile' among the nations. Much is still to be worked out before ALL OF YISRAEL, both houses, will return together to The Land, BUT IT WILL HAPPEN in spite of the odds! In spite of ourselves! It is written and YHWH cannot lie!

2730 years have passed since the 'non-Jewish house of northern Yisrael' has been in 'galut/exile'. Lost to their Hebraic identity. Lost among the nations. Yet, suddenly, in the mid-1990's a very peculiar thing started happening. Many within the church of Christendom began to be stirred to study and learn more about the Hebrew/Jewish roots of their faith. Then, something very unusual happened. Those who had been 'studying the roots of their faith and the Jewish roots of their Savior' began to awaken. Suddenly, the realization began to dawn on their hearts. Not only did their faith have a 'Hebraic root'... THEY HAD ONE TOO! What had been hidden, seemingly lost, began to come alive. The realization that THEY TOO WERE YISRAEL came 'flashing

*into reality*' in many hearts. It is **NO** accident. YHWH cannot lie! He promised this day would come and it is!

The *'dry bones of the two scattered houses'* are beginning to shake. There is a loud clamor. There is a lot of consternation. Those from *'both houses'* are busy. Those from both houses are eyeing one another warily. Each has an agenda. Each has a plan. It doesn't really matter. YHWH will get what He is after, **REGARDLESS OF OUR AFFINITY TO SCREW THINGS UP!** He is **BIGGER** than our weaknesses. He is **BIGGER** than our prejudices. He is **BIGGER** than our sinfulness. **HE IS SIMPLY BIGGER!** You will see. YHWH scattered us among **ALL** the nations, so **ALL** the nations could behold His glory. So that **ALL** peoples might partake of His **GREATER THAN** plan of redemption. **ALL** might partake of the *'fullness of His salvation'* when our **M'LEKH MASHIACH/KING MESSIAH YESHUA** returns. This is the breaking forth of the beginning of that glorious day! **I SAY TO OUR FATHER, OUR YHWH, REGATHER YOUR SCATTERED, BROKEN HOUSE. REGATHER THE OUTCAST HOUSE OF YOSEF-EPHRAIM AND OUR COMPANIONS. REGATHER THE DISPERSED HOUSE OF YEHUDAH/JUDAH AND HIS COMPANIONS. GET FOR YOURSELF, O MIGHTY ONE OF YISRAEL, A REUNITED-RESTORED WHOLE HOUSE. GET GLORY FOR YOURSELF AND YOUR GREAT NAME. ENTHRONE YOUR SON UPON HIS HOLY MOUNTAIN IN YERUSHALAYIM/JERUSALEM. ALL PRAISE BE TO YOU O ARI YEHUDAH/LION OF JUDAH. COME TAKE UP YOUR THRONE!**

**BARUCH HABA B'SHEM YHWH!  
BLESSED IS HE WHO COMES IN THE NAME OF YHWH!**

I will leave you with the following Scriptures from the Nevi'im/Prophets that witness to the reality of YHWH's promise to restore His broken House. May it come quickly and in our day. Amein!

**El M'lekh Ne'eman...  
YHWH the Faithful King**

*"The fierce anger of Yahweh shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.  
At the same time, saith Yahweh, will I be the Elohim of all the families of Israel, and they shall be my people.  
Thus saith Yahweh, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.  
Yahweh hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with lovingkindness have I drawn thee.  
Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.  
Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.  
For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto Yahweh our Elohim.  
For thus saith Yahweh; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Yahweh, save thy people, the remnant of Israel."  
(Yirmeyahu/Jeremiah 30:24-31:7 WOY- Word of Yahweh Bible)*

*"The word of Yahweh came again unto me, saying,  
Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:*



*then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:*

*And join them one to another into one stick; and they shall become one in thine hand.”*

*(Yechezk’el/Ezekiel 37:15-17 WOY- Word of Yahweh Bible)*

*“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:”*

*(Amos 9:11 WOY- Word Of Yahweh Bible)*

*“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be honorable.*

*And it shall come to pass in that day, that Yahweh shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

*And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

*The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”*

*(Yeshayahu/Isaiah 11:10-13 WOY- Word of Yahweh Bible)*

We say the following blessing as we continue each week’s study of Torah...

*Chazak u’Barukh...  
Strength and Blessings*

**\*\*Click the link below to listen to the mp3 audio-reading of our parasha**

**[Parasha 50: Ki Tetze/When You Come In](#)**